

From the Anti-Slavery Standard.

ANNUAL MEETING OF THE MASSACHUSETTS ANTI-SLAVERY SOCIETY.

The annual meeting of the Pioneer Society was held in Boston, on the 28th, 29th, and 30th of January, and, according to prescriptive custom, was an improvement on all former assemblies. The Massachusetts Society is the 'old guard' of the Anti-Slavery host, and the members are men and women who are thoroughly to be depended upon; who always come up to the work without parade, no flinching; and do it in the most understanding and resolute manner. The meeting afforded a new proof of the solidity of their Anti-Slavery character.

A singular unanimity prevailed in the meeting. Though the attendance was larger than usual of the members of the Society, there was no difference of opinion as to essential principles and measures. The battles of former years had been crowned with the establishment of peace in its borders. Those discussions had made men's minds as to the Anti-Slavery duties to the State and Church, and the only spirit that prevailed seemed to be one of inquiry as to how to perform those duties in the most thorough manner. Nearly every ill spirit seemed to have been exorcised from its charmed circle, by the spirit and the words of truth, which have always been its strength and safety. Scarcely a perceptible spirit of hostility or dissent was to be seen, and what was rather implied than expressed, was utterly powerless for evil.

But though there was this entire agreement of opinion on the part of members as to their principles and measures, there was no diminution in the spirit and animation of the discussions and public speeches. It was agreed on all hands that the order of eloquence, which Ralph W. Emerson says is always *de-chap* in anti-slavery meetings, was never of a higher or a more varied character. Each speaker excelled himself in his own peculiar style of excellence.

The Society re-affirmed all its former testimonies as to the State and the Church. It showed no sense of discomfiture at the fulfillment of the prophecy it has annually uttered for years, as to the certain annexation of Texas. It looked the new Government now established in the country, by that act, in the face, and declared it should not be confirmed without, at least, an attempt at resistance. It indicated the only course consistent with the rights and honor of Massachusetts, and called upon her Legislature to pursue it. It laid out a plan of a campaign of agitation in Massachusetts, and when asked to raise one thousand dollars, as the nucleus of an agency fund for this purpose, promptly raised two.

There was never a time when the Massachusetts Society was in a more efficient condition than it has showed itself at this meeting. The particulars of the proceedings may be learned from the official report, which will, probably, appear in our next number.

The attendance of the public was not quite as large as it has been in years past. This was owing to the place of meeting being in a place where the Boston public are not accustomed to congregate, and a little aside from the great thoroughfares of the city. The Marlborough Chapel being converted into the Chinese Museum, the meeting was held in the Tremont Temple, a place which the public do not, for reasons best known to themselves, generally affect. The meeting which was held in Faneuil Hall, on Thursday evening, was thronged, and we do not doubt that, had all the sessions been held there, the attendance would have been beyond all former precedent. The felicity of the evening, the feeling on the part of the members, that the future meetings of the Society should be all held in that world-famous place. The cradle of liberty is the fit place in which to rock the young Hercules of our new revolution.

The business meetings were chiefly devoted to business; to the hearing of the reports of the Board, and of the Treasurer; to the devising of ways of entire opposition to Slavery; to raising the means to carry them into effect. At the great meeting in Faneuil Hall, which was filled with a singularly attentive and sympathizing audience, the position and duties of Massachusetts were considered; her declarations as to the necessary and rightful consequences of Annexation recapitulated; and a performance of them demanded, as essential to her becoming a living and a by-word. Mr. Charles C. Burleigh first addressed the meeting in his usual fervid strain of oratory. Mr. Pillsbury followed, with one of the most admirable addresses to a popular audience that was ever heard in that Hall of eloquence. The skill and tact with which he managed the audience, the felicity of his illustrations, the keenness of his sarcasm, the pathetic beauty of his grief over the departed spirit of liberty from the people, were of the highest and most perfect description. The great audience listened to him like one man, and their silence and their exclamations of applause bore witness to the essential nature of the speaker. He was succeeded by Messrs. Garrison and Phillips, with whose eloquent words the meeting closed, after the unanimous adoption of the resolutions.

The last evening session, with which the meeting closed, was chiefly occupied with a memorial to be presented to the Legislature of Massachusetts, for the dissolution of the Union, on the ground of just consistency with the past declarations of the State. The most interesting incident of the evening, if not of the whole meeting, was the appearance on the platform of the venerable SETH SPRAGUE, of Duxbury, the Patriarch of Anti-Slavery in Massachusetts, who expressed his conviction of the truth of the present position of the Massachusetts Society, and of the essential necessity of a dissolution of the Union to the attainment of the objects for which it was formed. The presence of this representative of the past generation coming to us with his head white with the snows of nearly ninety winters, and giving us his approbation and his blessing on our cause, was in the highest degree cheering and animating. He told us of the hopes that the Constitution had entertained when first formed, and spoke of the bitterness of the disappointment that had frustrated them; and though he could not hope to live to see the change essential to the recovery of our own rights and to the deliverance of the slaves, he accepted our method, and declared his belief that the time was coming for the dissolution of the existing Union. He was followed by Mr. Quincy, Mr. Addison Davis, and Mr. Remond. The Rev. Warren Burton then made a public profession of his Anti-Slavery faith, and expressed his belief in the great cardinal doctrine of Disunion in an animated speech. Captain Walker succeeded him, and was listened to with the respect due to his long and able experience in the cause. Mr. Phillips concluded the discussion on the memorial, in one of his happiest and most effective speeches. It was then adopted, and will soon be in circulation for signatures. At a late hour, the resolution touching the action of the A. R. C. F. M. was brought up, and Mr. Pillsbury declined the audience in delighted attention, as he exposed the entire unwisdom and wickedness of that great Board, until nearly 11 o'clock, when the Society adjourned.

It should not be forgotten that the services of the evening were diversified by the performance of a grand Ode to Liberty, on the organ, by Mr. Townley, the organist of the Temple, composed by him, and dedicated to the Hon. Seth Sprague, which was received with long and loud applause. On the whole, we can not think that a more satisfactory and encouraging meeting was ever held in Massachusetts, or the country. It afforded new proof that all the attempts of those who, in times past, have sought to alienate the confidence and affection of the Abolitionists from one another, had signally failed. They met in larger numbers, and in a more resolute spirit than ever before, and gave unimpeachable testimony to their faith in the cause, and to their determination to make it more efficient than ever before for the overthrow of Slavery. We believe that all went up from the meeting to their homes, with their hearts encouraged, and their hands strengthened for the work that is before them. And we feel sure that from this meeting a strong and healthful agitation will go forth, which will extend beyond the limits of Massachusetts, and be felt to the farthest extremity of the country.

MASSACHUSETTS MEETING.

In another column will be found an interesting account of this meeting by Mr. Quincy. In a private letter, Mrs. Chapman says in relation to the meeting:

"The anniversary of the Massachusetts Anti-Slavery Society was a noble meeting. We never had so perfect a one. No new organization—no disunion, calling itself no organization—no third party—no colonization—no clerical opposition—no hypocrites, (to speak of) troubling the true Abolitionists with their make-believe, and causing the necessity

of that instant exposure and condemnation which the thoughtless, curious-by-stander, dropped in for amusement, is so apt to take for what the unmarked hypocrite tells him—quarrelling among ourselves. Upwards of \$1,800 were raised to sustain lecturing agencies for the present moment, and an Anti-Slavery mission sent out to Haiti. The great abuse of the common-school system was exposed. The speeches made on the resolution, No. 3, would have aroused the Hon. Horace Mann from his pro-slavery apathy. I never knew the friends so eloquent. Never did their words carry so much conviction to the hearts of the people. The deadly opposition that has hitherto hemmed nearest round the cause, was exercised, and there was no hindering influence in the meeting between the Abolitionists and the advocates of Slavery. The subduing impudence—the base hypocrisy that comes into our meetings to break them up, inhumanly availing itself of the ravings of the incurably insane to make confusion with, and striving to the last hour to hinder with pro-slavery malignity the raising of funds, and the expression of the sentiments of the Society, has fled. Freedom has overcome it.

The community here is awake; no man feels safe any longer in half-measures. They have no come, (it is now beginning to be seen) for rallying or resistance against the impending national destruction, who stand on any other ground than that occupied by the AMERICAN ANTI-SLAVERY SOCIETY.

From the Practical Christian.

THE ANNUAL MEETING OF THE MASSACHUSETTS A. S. SOCIETY.

Has just been held in Boston, and was interesting and efficient. Those who attended it principally for the purpose of hearing the eloquent speakers who are known to be connected with the anti-slavery movement, might have been somewhat disappointed. I heard some express such disappointment. But that the meeting was not so interesting to them as they anticipated it would be, was not owing to the movement's having lost any of its vitality, or its being in a less prosperous condition than it has been. For it has even more vitality than it ever before had, and its prosperity is greater. An annual meeting is, and ought to be, a business meeting, to a very great extent, and only those who have a deep and practical interest in the subject which convenes it, will think it profitable for them to attend such a meeting—others will find more satisfaction at a Convention, where there is not so much business to attend to.

There were, however, some very interesting discussions and addresses at this annual meeting, and the meeting at Faneuil Hall, on Thursday evening, was one of the first order. C. C. Burleigh, Parker Pillsbury, W. L. Garrison and Wendell Phillips addressed it with their usual eloquence and power—Pillsbury going even beyond himself—or more properly, perhaps doing full justice to himself. And the responses to them from the crowded audience were frequent and earnest. I saw an undoubted sign of great progress in public opinion. I saw, as I saw that the annual meeting preceding this, such radical and plainly uttered truth would not have been received without many hisses. To talk now of dissolution, excites but few—many seem to be almost persuaded that abolition or dissolution is the only alternative. Dissolution is, indeed, sometimes spoken of as my non-resistance, and I am not sure that the idea is not evidently gaining. The Constitution is the great shallding power of the country, and the government is obstinately determined to sustain it, therefore the time must be near when all true Abolitionists will have to abandon the government. They must come to see that they can no longer consistently help a government to sustain a system which they can hold themselves. Some politicians have backed out of the strong positions they took on this subject before annexation, and have concluded still to continue in the Union. But the slave power has secured such a triumph, and will now so trample upon the rights and interests of the North, that those politicians will soon have to take a strong stand again, and will be compelled to choose between a new government based on Justice and the Declaration of Independence.

At this annual meeting, measures were taken to raise money to be entrusted with the Board of Managers, for the purpose of carrying forward, with more system and efficiency, the anti-slavery movement. There have heretofore been some in the Society, who have thought that four individuals acting must be the only action relied upon, and there has been too much conformity to that opinion. Individual action is of course good and essential, and every one who has the spirit of freedom and humanity within him, will act individually. He will do all he can in this way. But we need a more efficient organization, all that can be done that is necessary to be done. Experience has proved that what is left for every one to do, without any system, will be very likely to be left undone. I have seen enough of no organization, no system, to satisfy me that it is death to almost any good cause. Every philanthropic reform needs well directed and hearty co-operation, and point and efficiency to its plan, and see it executed. And the Massachusetts Anti-Slavery Society is fortunate enough to have men who can be implicitly confided in to occupy such a position. Money entrusted to his Board of Managers will, without any doubt, be economically and judiciously appropriated—and appropriated to much better advantage to the cause than it could be by left exclusive to individuals. And the contributions and pledges which it received at the meeting, were liberal, and such as to enable it to begin its work for the coming year, with much hope. A General Agent has been appointed—L. Moody, who seems to be well adapted to the situation, both as to talent and spirit, and who will undoubtedly be an efficient laborer. May the cause, may the good Society be well sustained, till the object it seeks, the entire abolition of slavery, shall be secured! It has done much, not only for the slave, but for the world, and is preparing the way for universal Reform. It cannot be dispensed with.

W. H. F.

From the Lowell Journal.

ANTI-SLAVERY MEETINGS IN BOSTON—SPEECHES OF WENDELL PHILLIPS, GARRISON, AND OTHERS.

Boston, Jan. 30, 1846.

Friend SCHOLER: In your kind favor received this day, you ask me if I have attended the anti-slavery meetings; and if so, to write you an account of their proceedings. Owing to the pressure of public and private engagements, I have been unable to do so, until this evening; so I am not able to give you much information of their doings, so far as your business matters are concerned. It was stated that they were able to raise the sum of \$1200, to carry on their business operations and lectures during the coming year. So far as I could judge, their meetings were well attended, though I have not seen any of the reports, but I have known them to be, that they were more orderly than usual. Their resolutions bold, strong and pointed, as usual. Right or wrong, they are true to their convictions, and march up boldly to their positions—there is no flinching, no dodging, no concealment. You may not agree with their principles or approve their measures, but you feel that they are in earnest, and you respect them for their bold and determined spirit. The most important act was the adoption of a memorial to the Legislature, asking, in substance, that the Legislature should declare the Union dissolved, and to state on what terms this State would agree to enter into a new Union. I could not but regret that such a movement was made, as I think it will tend to prejudice the people, and the members of the Legislature against the cause, and I think the State should take in the present position of the country. The meetings were very orderly, and the speaking uncommonly free from personal allusions, and entire harmony seemed to prevail. On the evening of Wednesday, the meeting was addressed by W. A. White, Edmund Quincy, C. C. Burleigh and Wendell Phillips. I need not say that the speaking was first-rate. The great meeting, however, was in the old cradle of Liberty, on Thursday evening. The Hall was well filled. The galleries were reserved for the ladies, and they were filled with the noble-hearted and devoted women who would always find at these meetings. Burleigh made one of his best efforts on the occasion. He is a powerful speaker, but the effect of his language was somewhat weakened by his wearing his hair and beard so long. Pillsbury, of New Hampshire, made one of the most effective speeches I ever heard. It was full of wit and humor. He would make a first-rate stump speaker. The way he showed up the New-Hampshire Democracy, was a caution; and he did not spare the Whigs of the old Bay State. He had heard of Garrison, and took the stand and poured upon slavery and slaveholders, a torrent of burning and withering

invective, that told with great effect. Among the subjects touched upon was the Oregon question. He said, "he was a no-government man, a non-resistance, a come-outer, he abhorred blood, but he had rather have a war with England for Oregon, prompted by the wild impulses of freedom, than peace dictated by the policy of slavery; and the old cradle rocked with the response of the people. That is the sentiment of thousands, and for one, I say amen to it. After Garrison had closed, the people called for Phillips, and although it was late, he came forward, and enchaind the audience for near one hour, with one of his brilliant, classical and finished efforts—I say finished efforts, though it was evidently unstudied, yet it was a most charming and polished performance. He is an extraordinary man. I have heard nearly all the great statesmen and orators of our country—Webster, Calhoun, Adams, Preston, Everett, Choate, Clayton, and a host of others, whose names are as familiar as household words, but have never heard the man who uniformly speaks so well. There is a clearness of force and beauty, in all he utters, on all occasions. He is a scholar, and his knowledge of history is usually needed by one of his age in Massachusetts, and like Macaulay, he brings it out in all his efforts. Had he devoted himself to public life, he would no doubt be the pet child of his party, and would be an ornament to his party and to our good old Commonwealth. I should like to see him in Congress, standing by the side of Adams and Giddings, fighting the battles of freedom.

The meeting, at the Tremont Temple, was addressed by Remond, Walker, Pillsbury, Phillips, and others. The venerable Seth Sprague was there, and lent the sanction of his name to the memorial to the Legislature for the dissolution of the Union. He has always been a democrat of the old school. On the whole, the meetings have passed off to the satisfaction of all concerned. We may not agree with them in all their views, but the cause that prompts their efforts is one of the noblest that men ever engaged in. God prosper it!

Yours, in haste, H. W.

[From the initials appended to the above letter, we infer that the writer of it is the Hon. HENRY WILSON, a member of the Legislature, whose manly and unflinching course on the subject of slavery, both in the Senate and House, (though frowned upon by the time-serving leaders of his party, the Whigs,) deserves the commendation of every friend of liberty, irrespective of party names. He will yet see—such is our confidence in his discernment and integrity—that the Disunion position of the Massachusetts Anti-Slavery Society is the only rational, consistent and victorious position that can be occupied against the Slave Power.]—Ed. Lib.

ANOTHER SKETCH.

A Boston correspondent of the Gospel Banner, a paper printed at Augusta, Me., in giving a sketch of the doings at the late annual meeting of the Massachusetts Anti-Slavery Society, says—

The meeting in the old 'Cradle of Liberty' last night, was attended by an immense throng, and was one of the best of the kind ever held in Boston. Messrs. Burleigh, Pillsbury, Garrison, and Phillips were frequent and earnest. The last named gentleman spoke with great power and effect, and his remarks were responded to with repeated demonstrations of sympathy from the audience. Mr. Garrison made some statements, which, if true, are worthy of the attention of the whole people of the North, and should arouse the sleeping energies of the entire population of the United States to the most energetic action. He stated that the slave power was now going on between Mr. Calhoun as the leader of the slaveholding South, and some of the most influential men of California, the object of which was to bring that Republic into the Union, and declared that before the present Congress closed its session, that country would become linked to the slave States, and the perpetration of slavery, that emissaries had been sent to Mexico for the purpose of creating divisions, and producing a revolution that will eventually result in the annexation of Mexico also—that efforts are now being made to purchase Cuba, and that persons have been sent to St. Domingo to array one party against another, to weaken their power, and that the South will never rest till the Republic is divided into the hands of tyrants. As to war with England about Oregon, Mr. Garrison said the idea was preposterous! The South, said he, will make any compromise, any sacrifice, rather than go to war for the purpose of adding another free State to the Union. The South, said he, would sooner lose a hundred Oregon than fight a free State. Every one knew him to be an *ultra* peace man, and that he looked upon war as the most horrible of all things; and yet, said he, with an energy that thrilled through every soul, I declare before God, in this 'old cradle of liberty,' consecrated to the memory of those who met here before the Revolution, as we are now, in the midst of freedom, we will declare before God in this place, as for me, I would infinitely prefer a war with England, characterized by a wild enthusiasm for human liberty, than that the free people of the North should be made to bow down and do homage to that power, that has already loaded three millions of human beings with chains, and is reaching out its arms to grasp the Republic. Mr. Phillips then spoke with great reverence and power for about one hour, when the man of the branded hand was introduced upon the stage, as an illustration of the humanity of the South, and was received with great applause, made his homely bow, and then the meeting dissolved.

[Washington correspondence of the Albany Patriot.]

AMERICAN COLONIZATION SOCIETY—ANNUAL MEETING—REPORT—PROSPECTS—SPEECHES.

The twenty-ninth anniversary of this institution was celebrated in this city (Washington), on Tuesday evening last, at the 1st Presbyterian Church. Brief extracts were read by Mr. McLane, Secretary of the Society, from what seemed to be a very voluminous report. From what was communicated it appears that the Society has at last relieved itself from the weight of debt, which was represented to have been for some long time a source of extreme perplexity and embarrassment. This was spoken of as the grand event of the year for special congratulation. 'Owe no man any thing.' What a pregnant maxim—how full of practical wisdom!

But if the friends and patrons of the Colonization Society have just cause for exultation in its freedom from debt, the world can have no less reason to admire the manner in which it accomplished the cancellation of its obligations. It seems from the report, that it compounded with its creditors at fifty cents on a dollar; and the secretary says they have all been paid, except one man in Philadelphia, who refused to come into the compromise. He has not yet submitted, and never will, be the Secretary says, unless he submits to the terms which the Society prescribed to its other creditors. What a happy escape from the annoyance of importunate and impudent dues! If some of our delinquent and bankrupt States could only hit upon this or some similar expedient, it would afford them real and permanent relief.

In the meantime, the treasury of the Society has been replenished by heavy donations and legacies besides the regular contributions, making in all some fifty odd thousand dollars, and leaving at the present time a balance in the treasury of over eleven thousand dollars! What the Society has really achieved the last year, the Secretary did not read to us out of the report. It seems, however, the 'Commonwealth of Liberia' has come in collision with British merchants and traders, and through them with the British authorities. How the matter is to end, time will tell—only at present Liberia takes an appeal to the justice of the civilized world, and throws herself back upon her *reserved rights*! Of course, the Society continues its boasted policy of unspeakable benefits to the free colored people of this country directly—of relief to the slaves prospectively—of Christianity and civilization to universal Africa!

Gen. Jones, of this city, presided at the meeting. There were three speeches, and from one hundred and twenty to one hundred and fifty people present. Many more than last year. Isn't that looking up? Mr. Giles of Baltimore, a member of Congress, and in the next breath a sort of a *colored* man, took the floor first. The way he brought out contradiction, absurdity and nonsense, with now and then a sensible and reasonable thing, together, can't well be described. Give it up for want of room, if for no other reason. Mr. Sawtelle, an agent of the Foreign Evangelical Society, had a few short breathings of laudation over the arts and mysteries of Colonization, and was followed by Mr. Cham

bers of Philadelphia—a new hand, as he said it was his first speech in behalf of this cause. Mr. Chambers is decidedly a noisy man, and rags changes smartly on the old watchwords of the party. Having come all the way from Philadelphia to make a cheap sort of speech, it would be cruel to complain of him for his part in the farce. I won't do it.

The world is full of impostures, as we all admit. Some of them are manifestly ineffectual—to be laughed at or treated with contempt. Others are full of malignity and mischief—to be exposed, denounced and branded with infamy. In the imposture of Colonization, I take it, all these qualities are blended. In some respects, it is simply ludicrous and despicable—in others, malicious, injurious, infernal! It lives, not upon the good will and generous sentiments of the people, but upon the credulity of a few superannuated grannies—men and women, who, under nursery training and advice, make will in its favor! I ought to add, perhaps, that there is a spice of aristocratic caste and pride which puts the whole thing in motion, and will take good care to reap all the benefits of the delusion, whatever they may be.

It will be well still to keep an eye upon its movements.

W. L. C.

Jan. 22, 1846.

THE OREGON QUESTION.

Correspondence of the Journal of Commerce.

WASHINGTON, Saturday, Feb. 7th.

At 5 minutes before 2, the message was received from the President, and immediately read. I can only give the dates and the substance of the letters.

Dec. 13th, 1845. Letter to Mr. McLane from Mr. Buchanan, asking Mr. McLane's opinion whether for military preparations making in England are for; and requesting him to ask Lord Aberdeen.

Jan. 3d, 1846. Reply of Mr. McLane to above. He had an interview with Lord A., who said the British government was obliged to look to the possible unfavorable result of the controversy with the U. S. and, in that case, the preparations could be made and improved. But he had other and general objects. Mr. McLane's own opinion is, that a portion of the preparations are peculiarly adopted for, and adapted to a war with the United States. He says that Great Britain will not promptly and vigorously, at first, so as to bring the war to a speedy conclusion.

27th Dec. 1845.—Letter from Mr. Pakenham to Mr. Buchanan, advising that negotiation has failed, and, as a last resource, proposes to leave the question of a full partition of the territory to a third and disinterested party.

3d Jan. 1846.—Answer of Buchanan to above. The President will not submit any question but that title, because he had taken the ground on 28th August that our title was clear to the whole of Oregon; and he would not, because he cannot take from the control of the people of the U. S. a question of territorial right, and leave it a foreign power.

Jan. 3d, 1846.—Mr. Pakenham, in reply, informs Mr. Buchanan that he will transmit Mr. Polk's decision to the British minister at London.

Jan. 10th, 1846.—Letter from Mr. Pakenham to Mr. Buchanan, reminding the government of the United States that if the United States claim the whole of Oregon, that Great Britain also asserted certain rights in the territory, for which he asked some consideration from the United States as the United States expected to receive from Great Britain for her pretension. He proposes if the United States have an objection to Kings, to submit the question to the arbitration of a mixed convention, with an umpire; or to a body of distinguished civilians. He proposes to meet the views of the U. S. States by submitting the question of title, and in case it be found that neither party has a title to the whole, then to submit the question of equitable partition.

4th Feb. 1846.—Answer to the above. The President absolutely refuses arbitration, and what seems absurd, goes on to argue the question of title, as if the negotiation was resumed. This closes the correspondence, and the message. Not a word is said by way of comment, by the President, on these remarkable facts. It appears that, so far from an offer of a resumption of the negotiation, Mr. Pakenham admits that it is at an end.

BALTIMORE SATURDAY VISITOR.

The editor of this excellent paper, in his last number, maintains a calm and intrepid front, notwithstanding the effort making to crush the Visitor, by legislative action, as an incendiary periodical. Alluding to that effort, he says—

Our brother of the 'Tribune' will permit us to hint another good result of this movement. It is most gloriously developing and concentrating the hitherto too seldom avowed anti-slavery sentiment of our city and State. Thousands of all classes—from the calm divine and thoughtful philosopher, to the simple peasant and the honest hearted day laborer—the wisest and the most virtuous, the poorest and humblest—are rallying round the standard of Truth and Freedom, that is now upborne by our worthy hands. Turn to the letter of a Maryland Farmer, whom this crisis has forced from his retirement, and made bold enough to write under the date of his home and his real name!

But, hark! Here is a voice from Virginia, whose trusted sons cannot hear of the doings of Despotism unmoved:

'The efforts recently made in the Legislature of Maryland, to arrest the anti-slavery cause, will, I think, be the means of promoting the cause by showing the cloven foot of slavery, and inducing investigation. I was glad to see the note from our mutual friend—of Ohio. We must do what we can to save the paper, which has been a most valuable auxiliary in the cause of freedom. I will take it for my sister. Direct it to—Jefferson County, Va. and begin with the papers which contained C. M. Clay's New-York Speech.'

Something better still have we here. A lawyer of intelligence, living in Mr. Clay's own section of this State—one of his very neighbors, we might say—breaks forth thus:

'With regard to the persecution that has been attempted towards you in the Assembly, I have no language to express my indignation that in the Legislature of Maryland, an effort has been made to shake the Freedom of the Press; and I am proud that the effort has met with that fate which might have been anticipated in the Legislature of my native State!'

Your sincere friend,

More anon, with further extracts from our correspondents, and from our exchanges, many of which editors are speaking out boldly on the side which is the side of Eternal Right, and therefore will ultimately prevail, as certainly as Truth is Omnipotent and Heaven just!

In a circular issued by him, Dr. Snodgrass concludes in the following emphatic manner:

One word more, and I shall close the present consideration of this subject, intending to resume it in my own paper, where I can treat it, if needful, more at length and with more freedom of utterance—it is this: Whatever issue may await me, I shall hold myself fully prepared to meet it. Not aware that I have violated any law of Maryland, and conscious of the rectitude of my public course, I cannot consent to be either bullied from the path of duty by the denunciations of men utterly incapable of appreciating the motives or deeds of less selfish men, or deprived of rights, contrary to the guarantees of the Constitution under which I live. The 'Liberty of Speech and of the Press' shall ever find in me the sincerest of defenders, while I try in all its forms may ever expect to encounter the most unyielding opposition. These sentiments, I beg the reader to believe, are uttered with the calm determination of a settled purpose never to give over while the momentous issues between virtue and vice, truth and falsehood, freedom and slavery, are calling so urgently for the best exertions of all earth's true-hearted sons.

J. E. SNODGRASS.

Yucatan.—This Department of the republic of Mexico has again declared its independence, or what is equivalent thereto.

The three Haytian men-of-war which were cast away near Port au Plat, had been taken possession of by the Dominicans. Two of them had succeeded in getting off—the other was totally lost.

The captured Ohioans, whose case is yet to be decided by the Supreme Court of Virginia, have been discharged on bail—for \$100 each.

THE LIBERATOR.

BOSTON, FEB. 13, 1846.

JOURNAL OF HENRY C. WRIGHT.

In the present number of the Liberator, we complete the Journal of Mr. Wright's residence at Grafenberg and travels in Europe—a fact which we regret to announce, and which our readers will as deeply regret to hear; for, protracted as that journal has been, it has been read by thousands at home and abroad with increasing interest and immense satisfaction. We have heard it highly praised in all quarters, and hopes expressed that it would ultimately be published in a volume. Never was there such a blending of graphic description and reformatory matter in the journal of any individual and tourist before. Never was there such a traveller in Europe as Henry C. Wright—so anti-slavery, so world-embracing, so brotherly, so deeply imbued with the spirit of universal philanthropy, so ready to communicate his 'ultra' thoughts and feelings to all with whom he came in contact. The good seed which he has thus sown by the way-side in groaning and oppressed Europe, shall it not yet bring forth, 'some thirty, some sixty, and some an hundred fold'? Who can trace the influence of such a spirit, or set limits to its effects on mankind? Much was expected from the mission of this noble reformer across the Atlantic; but it has far transcended in usefulness and importance, all that was anticipated in regard to it.

In the last communication we have received from Mr. Wright, he informs us that he has lately had considerable correspondence with THOMAS CLARKSON, and received from that venerable and immortal philanthropist, the following interesting letter:

PLYMOUTH HALL, Dec. 9, 1845.

MY WORTHY FRIEND:

I am very much confined to my bedroom. I am seriously ill. The severe fall I had some time ago has shattered me much, and, with other disorders, at the great age of eighty-six, leaves me an hope of ultimate recovery. But I thank God that the good cause is in such good hands; that, though I die, it will go on to triumph. It will be under God's providential care. I am assured that the finger of God has long been working for us; and that the days of slavery are numbered. I am pleased to hear that you have received my manuscript, but much more pleased that you are satisfied with it.

When I began to take up the great cause, I was only 25 years old; and I took it up, not knowing any who would assist me in it; and I worked my way for two years, in a measure alone, before I began extensively to associate others with me. By this time, a committee was formed, ten of whom were Friends. I came to know Mr. Wilberforce. Then he engaged in the work, and we began to move as a body. My history of the abolition of the slave trade will tell you of all that took place till that time, relative to the advancement of the cause; and one of my manuscripts will inform you of our succeeding labors; and the second will unfold to you the history of the abolition of slavery. So that you have now, in your possession, the origin and progress of our endeavors in that holy cause up to the present, to forward which I have written about 120 books and pamphlets.

I am only sorry that, in the three manuscripts sent to you, I was obliged, so often, to mention my own name; but I could not help it, for I was in every department where work was to be done, either as a committee man, or sub-committee man, or as an author, or a traveller; or public as well as on private occasions; as an orator at public meetings, or as correspondent not only for England, Scotland and Wales, but for foreign parts also. Indeed, I cannot say that my employments were, but I was here, there, and every where, and at every hour, as the cause required. I am only thankful that God has spared my life, so as to have made me useful to our sacred cause, and to have lived so long as to be assured that there will not be wanting poor persons to carry it on.

All do not possess the time which I had. I was never in any trade, profession or business, as many others. All my time was my own—so that I have been at liberty for sixty-one years to go where I pleased to serve our oppressed fellow-creatures. My medical attendants have now crippled my wings, forbidding me to engage further in public affairs, and to do but little in the way of correspondence, and to give myself up to quiet. To this my family tell me I must submit, and I only give up my labors because, in fact, I can labor no longer. I shall be pleased to hear that you have received my last, which is enclosed.

Yours truly,

THOMAS CLARKSON.

H. C. Wright.

GEORGE THOMPSON.

Every scrap of intelligence respecting this powerful champion of the oppressed of all climes, is eagerly sought by multitudes in this country, who will ever remember his signal visit to these shores with admiration and gratitude, and his brutal expulsion from the same with feelings of shame and indignation. In a letter to the editor of the Lynn Pioneer, Jesse Hutchinson gives the following pleasing information:

I should be most happy and delighted if a troupe of our Anti-Slavery friends would charter a vessel, and come over here next May to attend a great Anti-Slavery meeting which our universal favorite, George Thompson, proposes to hold in London at that time. This devoted philanthropist is fired with new zeal at meeting so many American Abolitionists in England, and cannot let the occasion pass without another mighty effort in behalf of the Anti-Slavery cause in America. It was a joyful day to us all when we met George Thompson in Liverpool. So much had I thought of him since the memorable and trying days of '35, that my heart thrilled with joy unexpressed as for the first time for ten years, I saw his benign face. It was a delight indeed to greet him on his own shores, the man who has so long and so bravely labored for our people, and driven from our shores for pleading the cause of the oppressed. He is still the same beloved spirit as ever. Simple, easy, affable as ever, he sits down by the fire-side with us, and chats and talks about old times and new in the most delightful manner conceivable.

If George Thompson is again permitted to visit these shores, his reception will be a most enthusiastic and popular one. The times have changed!

DISUNION MEMORIAL.

The Memorial to the Legislature of Massachusetts, which was unanimously adopted at the late annual meeting of the State Anti-Slavery Society, asking the Legislature to declare the original American Union at an end, for the weighty reasons therein assigned, has been sent to a select number of the best anti-slavery spirits in the Commonwealth, who are requested to get as many signatures to it without delay, and to send it either to 25 Cornhill, or to some member of the Legislature. The 'minute men' of the new revolution will move with the celerity that the crisis demands. And the women too!

REFORM LIBERALLY.

The energy and liberality displayed in the prosecution of the Anti-Corn Law movement, in England, are not only a parallel in the history of Reform; and yet it is only a very few years since that movement, which now overtops throne, parliament and the people, was no bigger than a man's hand. The people, was resolved to raise, during the ensuing year, the enormous sum of £250,000, to carry on its year of agitation, and no doubt its resolution will be carried into effect. Recently, at a meeting of the League in Manchester, the magnificent sum of £500,000, or about \$3,000,000, was raised before the meeting closed. Several firms contributed, each £1000, others, £500—some family (the Buckley) £1000. Another family—that of the Mathers, of Mount Pleasant, Liverpool—subscribed between £700, conditionally, on the League going for 'total repeal, without compromise.' That's the 'total' stuff. Never yield one inch in a contest for the right. Half a loaf may be better than no bread; but, in order to get that half, the whole must be stoutly claimed—or, peradventure, not a crumb will be granted by the monopolists. They who ask for anything less than justice, do thereby connive at their own oppression, and indicate to the tyrant that they may safely be ejected or denied.

The Anti-Corn Law movement is clearly one of the most important to the peace and prosperity of the people of England—also, widely and beneficially affecting the people of other lands. But, measuring the dimensions with all care and liberality—looking at it in its true grandeur—estimating with all present and prospective effect upon human freedom and happiness—it dwindles into insignificance, in comparison with the Anti-Slavery movement in the United States. This movement is not merely to feed the hungry and clothe the naked, (and who in this world are lacking food and raiment, if the scourged and unburied slaves of the South are not?) but to restore millions, now ranked with household furniture and farming implements, to a place among the rational creatures of God. It is not simply to make bread cheap, but personal freedom sacred. It is to put to rest the traffic in slaves and the souls of men—to save the mother and child from the auction block, and the husband and father from the chains of a bloody and irresponsible despotism—to extirpate, by one decisive blow, the greatest of all crimes, 'the sum of all villainies.' Men of wealth! why do you not invest some of your capital in an enterprise like this? Have you no regard for your country—no interest in the welfare of the toiling millions—not a thought in case of servile revolt and national anarchy? In your hands are the means by which light can be scattered, and instrumentalities employed for the speedy accomplishment of this great enterprise. Why leave it to be sustained almost exclusively by those who have little that they can call their own, except noble hearts and warm sympathies? Why are you blind to the fact, that the existence of slavery in the land is more perilous to you—your enterprise, your business, your property, your position in society than it is to any other class of citizens? In point of pecuniary ability, Boston ought to rank as much as a single meeting in Faneuil Hall in behalf of an Anti-Slavery League, as Manchester has done to give success to the Anti-Corn Law League. She would do so, if, like ancient Jerusalem, the things that belong to her peace were not hidden from her eyes. Like Jerusalem, in her doom inevitable!

IMPUDENCE.

Some men have an extraordinary stock of impudence. For example—the editor of the Cincinnati Gazette says—'The African can only be restored to his proper position in society in Africa, his native land. There he should go.' By the term 'African,' he means the native-born colored American, whose right to remain here, and to enjoy equal rights and privileges, is as indisputable as his own. To deny him the right to call his expatriation—to exhibit excessive meanness and barbarous inhumanity. Unquestionably, both the land and the world would be relieved by the exit of the editor of the Gazette; but, for us to be so occupied by his proper position in society, we shall defer his right to remain here, until he chooses to be colonized in Africa, or some other part of the globe. We do not know how it is possible for a man, claiming to be an American, to say a word of this country, than to declare that some portion of its native population must be transported to the benighted coast of Africa, before they can rise in the scale of intellectual and moral improvement. We dismiss the editor of the Gazette as a tyrant in spirit and a ruffian in policy.

PEACE CONVENTIONS.

Highly interesting and impressive Peace Conventions are reported to have been held, recently, in Providence and New Bedford; and it will be seen by a notice in another column, that a third Convention is to be held in Worcester, on the 17th of Feb. Hitherto, the Peace movement has been managed with such a cautious, conservative, timid (not to say time-serving) spirit, as to exhibit very little vitality, and to create no excitement in the popular mind; but we are glad to perceive that this had policy is yielding to a bolder and better mode of procedure—to a more fearless exposition of the truth, and a more uncompromising application of the principles of the gospel. The spirit of War, like the demon of old, must first rend the body before it can be cast out; and its throes will be in proportion to its terrible strength. To assail it cautiously, softly, in honeyed accents, creatively, and in a manner not to give offense, is no more than a cowardly and unphilosophical. Let us draw out with a cord, not snared as a bird—'Assail him with vigor, and he will 'cause the deep to bubble a pot.' It is not enough to expatiate on the evils, the horrors of War; all these are readily admitted by military men, who know not the way of peace, and have not any desire to walk in it. Whatever instigates to War—whatever sanctions it in any emergency—whatever discards as visionary or dangerous the practical application of the precepts of Jesus, respecting the treatment of enemies, (nationally as well as individually)—must be unmasked, ridiculed, and either reformed or destroyed. Your true peace man is the most aggressive of all men. He strikes heavy blows, and gives no quarter to his enemies. He does not resort to trick, cunning or ambush; but, having put on 'the whole armor of God,' he seeks an open field, and makes full proclamation of all his purposes. He does not deal in generalities, in avoid giving offense, or being fairly understood; but he tells precisely what he means, what he feels, what he intends to accomplish, if he can; though he never fails to be a disturber of the peace, and he is continually a troublemaker to such as peace; and he aims at the reconciliation of all men!

CAUTION.

A bright mulatto girl, aged about 16 or 17, calling herself Ann, came to Lowell last week, by rail-road, from Medford, having the names of two or three abolitionists for reference. She represented herself as a fugitive slave in pursuit of her mother, from whom she had been accidentally separated in travelling. It is now ascertained that she has been in Boston some six weeks, and while there, at the house of Mr. Colver, made statements which do not agree with her story in Lowell. She is, undoubtedly, imposing upon the charitable, and the public are cautioned against further imposition.

JOHN LEVY.

Lowell, Feb. 9, 1846. N. B. The girl has a scar on the left side of her neck near the ear, and one of her fingers is crooked. [If we have heard of this girl in other quarters, and think that there can be no doubt that she is imposing on the benevolence of abolitionists.]—Ed.

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'I was rejoiced to find your sentiments respecting free inquiry accord so well with my own, in your remarks on C. B. Stearns, Rights of God, &c. Would that all men may be brought to feel and know the blessings of free thought, free speech, and a true knowledge of the commandment, 'to do to others as they would others should do to them!' I think there would be no more discontinuance of my paper, because this person wrote on the Rights of God, or another on Moral Reform; but rather a continuation, and a desire to hear the Truth, come whence it may. For my part, I feel the need of such a paper. I want its counsel in the pro-slavery neighborhood I am going to; and if accounts are true, I shall have to struggle to keep my opinions from being borne away by the current of the popular feeling. I am young in the present anti-slavery enterprise, or I suppose I should not have fears of falling off. However, I prefer not to be self-confident, but, come what may, I hope I may not prove recreant to the slave.'

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When this beloved coadjutor talked of leaving Massachusetts for a residence in Western New York, we were among a large number of warm friends and admirers, who deeply regretted the separation. Perhaps there was a little selfishness in this—for we knew that our loss would be the gain of others. Since his location in Syracuse, it is needless to say, he has been indefatigable in his labors to bless society, his native land, and indeed the whole family of man. In the cause of Anti-Slavery, of Peace, of Righteousness, he is 'instant in season and out of season'—widely diffusing his own beneficent spirit, and exerting a most salutary influence upon a populous and growing community. To show that he has not forgotten his old friends in Massachusetts, and that his feelings are still cordially with us in days bygone, we venture to make the following extract from a private letter which we have just received from him:

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I have seldom enjoyed a couple of hours more than I did a week ago yesterday, while reading the Liberator. The report of Cassius M. Clay's speech—but still more, the account of the Faneuil Hall Anti-Slavery Bazaar entranced me. I was not here, but while in the Broadway Tabernacle—and then, for a while, in the Old Church of Liberty. I saw you all—I heard your voices. My heart throbbed in unison with yours. Mrs. Chapman—never so much in her element as when presiding (as she always has done, you know, by unanimous consent without an election) in the Anti-Slavery Fair—Mrs. Chapman was as visible to me as she would have been, had I been there in person. I saw the concentration of her thoughts and feelings upon the great interests of the cause, which is her life—and felt the same admiration, ay, a deeper than I have felt before on like occasions—for I doubt not there was even more calmness and dignity in her whole deportment, now that her position was so nearly that of a triumphant one. I have not yet seen a copy of the Liberty Bell—but what I have seen of its contents in the Liberator and Standard, leads me to anticipate a rich repast on obtaining it.

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THE POOR OF ENGLAND.

New-York, Jan. 18, 1846.

FRIEND GARRISON:

I am somewhat surprised at the controversy now going on in the Liberator, respecting the condition of the poor in Great Britain, and that of our southern chattels. I say I am surprised; for, to my thinking, the subject is not discussed by either party on true anti-slavery ground.

Your correspondent, Mr. Mitchell, has asserted that abolitionists, in their sympathy for the negro, overlook the claims and sufferings of their own white Saxon race. He has indeed asserted it, but he has not proved it; neither can he. I defy him to do so. What is abolition? Does he think it is bounded by chattel slavery? If he does, he is sadly mistaken. No, sir—abolition, true abolition, runs the circle of the rights or max. Overlapping all geographical boundaries, it plants its footsteps on the great, universal platform of our common humanity; and its watchword is—One Country, One Language, One Brotherhood. Man was made not for institutions, but institutions for man. Down with all institutions, be they Church or State, whose existence depends on the temporal or spiritual debasement of a single human being. This, Mr. Mitchell, is the creed I learned in the abolition school.

Can Mr. M., looking in the face of such, tell me that the abolitionists, as a body, are indifferent to the oppression of the white? Let him go with me to our Peace societies, and there he will find true-hearted abolitionists. He will find them on the Temperance platform to-day, and to-morrow doing battle with the reverend champions of the Gallows. But why enumerate—for the car of the true abolitionist is ever open to the cry of the oppressed. It must of necessity be so; for his sympathies are always for men—never for institutions. But then, he does not allow these reforms, important though they are, to divert him from his first love. With him, chattel slavery is the great master crime of the age—the wrong of all wrongs—the concentrated essence of all villainy. Its bare existence in a nation gives the lie to that nation's Christianity; for it is proof positive that, as a nation, they are emphatically infidel to the teachings of Him, whose advent was ushered into this world with the song of 'peace on earth, good will to man.' Join, then, Mr. M., issue with Calhoun, Hammond, and the rest of the southern man-thieves, and try to convince the world of the goodness and excellence of the 'peculiar institution'; seeing it is really wonderful that the poor unpaid free laborer does not humbly petition them to extend his blessings over him also! Join with our reverend pro-slavery divines, and baptize this spawn of hell in the name of the Father, the Son, and the Holy Ghost! Give it a Christian name—throw around it the sanction of the Bible—and tell us that man is, like the patriarchs, blessed with God-given slaves and concubines! They may do this, but the world shall not believe it. The iron pen of the historian shall give it an eternity of execration, and the damning page of cruelty and blood shall draw tears from the eyes of the good and true through all coming time.

I am not indifferent to the sufferings of the poor of England, or Ireland. I know the oppression of the former, for I resided there several years; but I also have witnessed something of chattel slavery. I have seen at the auction mart, women sold singly, and children in lots to suit customers; and on the same day I speak of republican American chattel slavery, I can neither speak nor think of the sufferings of the poor of England or Ireland; but still, if I know any thing of my own feelings, none wishes more sincerely the overthrow of all slavery than your humble correspondent.

WILLIAM H. WILLICOTT.

NOTES FROM MY DIARY.

On Monday, Dec. 29, 1845, I was at Boston—called at the Courier office, and directed my semi-weekly Courier to be discontinued, as my year was nearly up, for which I had paid. When I commenced taking it, the beginning of the year 1845, I thought the Courier was the most independent paper in Boston, for a political one—that it published with perfect freedom, articles against slavery; but, by perusing it a year, I found my mistake—that it was no freer than others, and hardly so free—that it had not much independence to speak of fearlessly against slavery. It is true, the editor did publish some articles against slavery, but it was almost always with the apology that 'out of respect to the writer,' it was admitted, &c.

An article from the Pensacola Gazette, abusing Mr. Jonathan Walker, whom the slaveholders imprisoned, fined, branded, and otherwise punished for the alleged crime of helping some colored men out of the prison-house of slavery, was admitted without reprehension; but when Mr. Walker sent a communication in reply, for publication, the editor of the Courier positively refused to give him a hearing, and turned upon him, and abused him in his editorial capacity. The editor of the Courier published a long article of satire and abuse of abolitionists from the Southern Review, without one word of condemnation. The editor used little or no influence against the annexation of Texas, that scheme got up by southern slaveholders for the extension and perpetuation of slavery, against the interest of the free North. He appeared to be against the peace principles, publishing editorials exciting our enmity against Great Britain, and thereby fostering the war spirit, of which, alas! we have now a large share. I therefore stopped the paper.

I then went into the office of the Mercantile Journal—requested to see a number of their semi-weekly, which a clerk handed me, when something like the following conversation ensued—

Myself.—Does the Journal publish articles against slavery?

Clerk.—It does publish some anti-slavery articles—we are anti-slavery, but not abolitionists.

Myself.—What is the difference between being anti-slavery man and an abolitionist? [The clerk did not readily reply, so I then said:]

Myself.—O, I guess the difference to be this—An anti-slavery man is opposed to slavery, thinks it a bad institution, but is willing to have it continued where it now exists, till the end of time; but an abolitionist is one who is opposed to slavery every where, and wishes it to be abolished where it now exists. Which of the two is the most consistent? [The clerk, without any reply, then left the desk where he was writing, and came to the counter opposite where I stood, and began to abuse the abolitionists most unmercifully, and among other things said:]

Clerk.—You abolitionists, by not voting with the Whig party at the last Presidential election, have elected James K. Polk, and annexed Texas, and thereby extended slavery.

Myself.—You Whigs expected too much of the abolitionists—you were unreasonable to put up a determined slaveholder, like Henry Clay, one who has done all he could to extend and perpetuate slavery, and then expect the abolitionists to vote for him. It was most unreasonable. I should have thought that you might have known better. Why did not a Whig put up Judge McLean, or some man not a slaveholder, that there might be some propriety in calling upon the abolitionists to vote with the Whigs, seeing the Democrats have surrendered what little liberty they ever possessed to southern slaveholders? You have committed political suicide in the way you have managed; you must be more careful for the future, and not nominate Henry Clay again, and thereby repeat the crime of political suicide. It was the height of folly and madness. Put up some good man, not a slaveholder; put up some one who has some respect for human rights. There are good and suitable men enough in the country to fill the Presidential chair, besides slaveholders.

THE CLERK DID NOT LIKE MY VIEW OF THE SUBJECT, BUT CONTINUED HIS ABUSE OF ABOLITIONISTS AS BEFORE. I THEN MADE SOME REMARKS RESPECTING THE WICKED COMPROMISE OF OUR FATHERS, IN FORMING THE UNITED STATES CONSTITUTION, BY ADMITTING SLAVERY INTO THE ELEMENTS OF OUR GOVERNMENT. THE CLERK THEN SAID—

Clerk.—I am willing to leave slavery where our forefathers left it. I am willing to abide by the United States Constitution.

Myself.—I tell you frankly, I am not. If our forefathers committed an error in establishing slavery in the Constitution, most it be binding upon us, their children, to the latest generation? I do not believe any such doctrine. If our forefathers committed sin, and did a wicked act, which I believe they did, in entailing slavery upon us, shall their posterity abide by it forever? Have we no right to get rid of the sin and wickedness? Can there be no reform? If not, we unto us and our children! It is a sad case, if our forefathers could thus bind their children to violate the laws of God and Justice, and there is no remedy. I do not believe such a doctrine. It cuts off all reform, all remedy, all improvement. I believe we have a right to wipe off the last stain.

Clerk.—What can you do about it?

Myself.—Teach a better doctrine in your public papers—get up a public sentiment for reform and liberty. Change the erroneous and wicked public sentiment in regard to slavery, and do away this foul blot in the Constitution.

The above is as near the conversation as numbers of Congress sometimes write out their speeches for the press.

Yours for free discussion, S.

PETITIONS TO CONGRESS.

It has afforded me gratification to perceive the prospect of the organization of an anti-slavery League, with a view to the union of all anti-slavery people in the promotion of those measures in which all are agreed. Such measures I take to be the diffusion of anti-slavery tracts and information, and the circulation of petitions to Congress and the State Legislatures, asking the exercise of their full authority for effecting such changes in the Constitution and laws as shall extinguish slavery throughout the country.

A petition which most would sign, and all anti-slavery people might circulate, might be couched in words somewhat as follows, viz:—'The undersigned, inhabitants of _____, respectfully ask that you will exercise your full constitutional power for effecting such change in the Constitution and laws of the Union, as may extinguish slavery throughout the nation, in the manner most consistent with justice and the public welfare.' Or if it were thought better to designate the mode of abolition, in petitions, then it would be expedient for the League to circulate those of every kind which any portion of the people might prefer, so that the whole amount of public sentiment favorable to emancipation might be laid before Congress and the people.

I am persuaded that too little attention is given to the matter of petitioning. There is no way more effectual of reaching the minds of those who do not take anti-slavery newspapers, nor attend anti-slavery meetings, than the frequent calling upon them with petitions for signature. This course inevitably impels their attention to the subject; and when mankind consider a matter long, and frequently, they generally arrive at just conclusions in the end.

Moreover, there is an ignorance among politicians, the people at large, and even the members of anti-slavery societies, as to the real extent of anti-slavery sentiment in the country, which ignorance ought to be dispelled. I am confident, that with proper effort, the signatures of a majority of the people might be obtained in support of the extinction of slavery; and that if even one half of those which might be obtained, were procured and laid before Congress, at the present session, the members would go home with the conviction that emancipation must speedily come, and the politicians would themselves agitate the question in reference to elections, so as to save to anti-slavery men much of their labor in that department.

An effort is making in Pennsylvania to petition extensively, which I hope may meet with co-operation in other parts of the country. Now is the time for activity, inasmuch as the present session of Congress will continue longer, after this date, than the time limited by the Constitution for the whole of the next session: and as the elections for Congress, in most States, are to occur before the next session, it is desirable to create as much previous agitation as possible.

All petitions should be presented publicly, not handed privately to the clerk; and when any are forwarded to a member, he should be desired to present them publicly, or return them. Such public presentation is among the effective means of agitating the mind of the nation.

I think, too, that all petitions should ask nothing short of the entire extinction of slavery, by a change of the Constitution, or, in the alternative of that being refused, the abrogation of all support of the institution by the national government.

It is probably easier to obtain even partial measures of relief, by asking for those which are the most thorough; for there is a propensity, among the most men, to endeavor to pacify all, by giving to each class a portion of what is demanded by it.

The American people act on magnificent ideas, and it is not easy to arouse them to a measure which will afford but a slight abridgement of an evil, instead of its complete eradication. Hence, it is not probable, that it would be easier to obtain an alteration of the Constitution, for the entire extinction of slavery, than an act for its abolition in the District of Columbia alone. Moreover, nothing short of a demand of entire emancipation, throughout the land, whether that demand prove successful or not, can fulfil the duty we owe to our consciences, as members of a nation under whose sanction slaves were imported, and slavery has been constantly upheld.

I hope that nothing short of entire freedom, by a change of the Constitution, will be held prominent as a great anti-slavery measure; for we may contend a hundred years about such questions as the admission of Missouri and Texas, without advancing a step. In such questions, we labor under the double disadvantage of not proposing immediate or certain emancipation to any one, and of urging, as an anti-slavery measure, that, about the effect of which opinions are greatly divided. I feel confident, that more than one half of the advocates of the admission of Texas were of opinion that the tendency of such admission would be to hasten the extinction of slavery. Whether such opinion be right or wrong, the tendency of making such questions prominent is to divide and weaken the forces of the friends of freedom.

Cannot Massachusetts now make another effort, like that of the Latimer petition, which produced a great sensation throughout the country? Cannot the present session of the Massachusetts Legislature be induced to take the action which was asked for by that petition, of requesting Congress to abolish the States from the support of slavery? And will not the other Northern States aid in a general expression of anti-slavery sentiment to the present Congress?

No time is to be lost; and more is probably to be gained in proportion to the effort and cost, by petitioning, than by any other species of agitation. It is in vain that we have labored so much against the gag-rule, if we do not avail ourselves of the opportunity presented by its rescission.

Philadelphia.

[The only Anti-Slavery League that is worth forming, is that which will seek the 'dissolution of the Union.' Petitions to Congress for any thing less than dissolution will be unavailing against the slave system.]—Ed. Lib.

[The clerk did not like my view of the subject, but continued his abuse of abolitionists as before. I then made some remarks respecting the wicked compromise of our forefathers, in forming the United States Constitution, by admitting slavery into the elements of our government. The clerk then said—

Clerk.—I am willing to leave slavery where our forefathers left it. I am willing to abide by the United States Constitution.

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POETRY.

THE FREEDOM AND DIVINITY OF MAN.

BY JAMES RUSSELL LOWELL.

They tell us that our land was made for song,
With its lakes and rivers and sky-piercing peaks,
Its sea-like lakes and mighty estuaries,
Its forests vast and hoar, and prairies wide;
But Poesy springs not from rocks and woods;
Her womb and cradle are the human heart,
And she can find a nobler theme for song
In the most loathsome man that blots the sight,
Than in the broad expanse of sea and shore
Between the frozen deserts of the poles.
All nations have their message from on high,
Each the messiah of some central thought,
For the fulfillment and delight of man:
One has to teach that Labor is divine;
Another, Freedom; and another, Mind;
And all, that God is open-eyed and just,
The happy centre and calm heart of all.

Are, then, our woods, our mountains, and our
streams,

Needful to teach our poets how to sing?
O, maiden rare, far other thoughts were ours,
When we have sat by ocean's foaming marge,
And watched the waves leap roaring on the rocks,
Than young Leander and his hero herd,
Gazing from Sestos to the other shore.

The moon looks down, and ocean worships her,
Stars rise and set, and seasons come and go,
Even as they did in Homer's elder time;
But we behold them not with Grecian eyes:
Then they were types of beauty and of strength,
But now of freedom, unconquered and pure,
Subject alone to Order's higher law.

What cares the Russian serf or Southern slave,
Though we should speak as man speak never yet
Of gleaming Hudson's broad magnificence,
Or green Niagara's never-ending roar?
Our country hath a gospel of her own
To preach and practice before all the world—
The freedom and divinity of man.

The glorious claims of human brotherhood,
Which to pay nobly, as a freeman should,
Gains the sole wealth that will not fly away—
And the soul's fealty to none but God.

These are realities, which make the shows
Of outward Nature, be they ne'er so grand,
Seem small, and worthless, and contemptible:
These are the mountain-summits for our birds,
Which stretch far upward into heaven itself,
And give such wide-spread and exulting view
Of hope, and faith, and onward destiny.

Our shrank Parmassus to a molehill dwindles,
That new Atlantis, like a morning star,
Silvers the mark face of slow-yielding Night,
The herald of a fuller truth than yet
Hath gleamed upon the unpraised face of Man,
Since the earth glittered in her stainless prime—
O, more glorious sunrise than of old

Drew wondrous melodies from Memnon huge,
Yea, draws them still, though now he sits waist-deep
In the engulfing flood of whirling sand,
And looks across the wastes of endless gray,
Sole wreck, where once his hundred-gated Thebes
Pined with his mighty hum on the calm blue heaven
Shall the dull stone pay grateful orisons,
And we till noonday beat the splendor out,
Let it reproach and chide our sluggish hearts,
Warm-needled in the down of Providence,

And be content, though clad with angel wings,
Close-clipped, to hop about from perch to perch,
In paltry games of dead men's dead thoughts to
Or, rather, like the sky-lark, soar and sing,
And let our gushing songs befit the dawn
And sunrise, and the yet unbroken dew
Brimming the chalice of each fall-blown hope,
Whose blithe form turns to greet the glowing day:
Never had poets such high call before,
Never can poets hope for higher one.

And, if they be but faithful to their trust,
Earth will remember them with love and joy;
And, O, far better, God will not forget
For he who settles Freedom's principles,
Writes the death-warrant of all tyranny;
Who speaks the truth, slays falsehood to the heart,
And his mere word makes despots tremble more
Than ever Brutus with his dagger could.

Wait for no hints from waterfalls or woods,
Nor dream that tales of red men, brute and fierce,
Repay the finding of this Western World,
Or needed half the globe to give them birth.
Spirit supreme of Freedom! not for this
Did great Columbus tame his eagle soul
To jostle with the daws that perch in courts;
Not for this, friendless, on an unknown sea,
Coping with mad waves and more malicious spirits,
Battled with the dreadful ache at heart
Which tempts, with devilish subtleties of doubt,
The hermit of that loneliest solitude,

The silent desert of a great New Thought,
Though loud Niagara were to-day struck dumb,
Yet would this cataract of boiling life
Rush plunging on and on to endless deeps,
And utter thunder till the world shall cease—
A thunder worthy of the poet's song,
And which alone can fill it with true life.

The high evangel to our country granted
Could make apostles, yea, with tongues of fire,
Of hearts half darkened back again to clay!
'Tis the soul only that is national,
And he who pays true loyalty to that
Alone can claim the wreath of patriotism.

SLAVERY AND FREEDOM.

Slavery! second-born of hell,
Child of sin, and twin of death!
Who thy brood of woes can tell,
Drawing from thee kindred breath?

Pride, and hate, and lust, and crime,
Dark revenge and cruelty,
Woes that end not here in time,
Woes that curse eternity!

Fare thee! daughter of the skies,
Born amid primal light;
Thousand joys around thee rise,
Thousand woes are put to flight.

Love, and peace, and hope, and bliss;
Lofly thoughts, and virtue pure,
Joys of life, and life's decline,
Joys that e'er endure. WARDLAW.

THE END OF LIFE.

BY F. J. BAILEY.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs. He most lives
Who thinks most—feels the noblest—sets the best;
And he whose heart beats quickest, lets the longest;
Lives in an hour more than in years do some,
Whose blood sleeps as it slips along their veins.
Life is but a means unto an end; that end,
Beginning, mean, and end to all things—God.
The dead have all the glory of the world.

GENEROSITY.

The eye that moistens at the tale
Of sorrow and of pain—
The heart that opens to the wail
Of sad orphan train—
O, be they mine—such heart and eye
Lost human dignity.
This world of beauty and of bloom,
Fair fields and golden skies,
The brilliancy of heaven assume,
To him who ne'er denies
Unto the feeble, sick, and low.
The blessings he can well bestow.

REFORMATORY.

LETTER FROM HENRY C. WRIGHT.

Score, Dec. 28, 1845.

DEAR GARRISON:

This is first day, or Sunday. Scene is two miles north of Perth. I am now at the Castle, so famed in Scottish history as the place where her kings and queens were crowned. It is a beautiful spot, on the left bank of the Tay. Nothing can exceed the loveliness of the place. In the forenoon, I attended a meeting in Perth, and heard a *typical* D. D. preach; a man in theory and practice hostile to the glorious reformation. Twenty of his church members sell whiskey. Every now and then he accompanies one of his members to a *drunkard's* grave, praying over the corpse, and improving the occasion to the spiritual good of his hearers! and to oppose total abstinence, and to treat with insolence and priestly scorn those of his members who are trying to get him to stop drinking.

His meeting was on this wise: first, he read a psalm, and the whole congregation sang. While singing, the D. D. took out a large silver snuff-box—opened it. Just as singing was nearly done, he took a large pinch of snuff between the fore finger and thumb of his right hand; then raised his left hand to his nose, took it by the end, stopped one nostril, and gave three hard pulls at the snuff into the other nostril. I was in the gallery, and saw it. This was to prepare his spirit to say a prayer. Then he arose and prayed; and during prayer, or speech, he took out his handkerchief four times, to wipe away the *dripings* of his nose, caused by the snuff. During the service, he prayed three times, and before and during each prayer, he went through exactly the same process. His sermon was saturated with snuff. It is a common practice among the Scotch ministers to take snuff, and drink wine and whiskey toddy. The cause of practical righteousness and reform is as effectually excluded from the religion of the pulpit and the church, on Sunday, in Scotland, as it is in America. The heaven which this religion promises, has ought to do with personal character. By some theological twist, it promises heaven to the tipplers, whiskey-drinkers, and men guilty of every crime to man.

At 2 P. M. I walked out to this place—here to commune with myself and my fellow-creatures, and this interesting spot, on *Christianity*—its power and wisdom to redeem human beings from sinning. Christianity says, (so we have concluded,) that the *pure in heart and life* are blessed. The religion of the priesthood and churches says—Blessed are those who keep the sabbath day holy, (no matter how unholy they are)—who go to meeting—who perform water baptism—who pay the priesthood—who observe times and places—who see and hear God in sabbaths and ordinances, in consecrated pulpits and churches, in singing and praying, in gatherings of people and ringing of bells, and pealings of organs. It has little to do with the relations and duties between man and man. It is pleasant to be in this beautiful spot. It is a bright, clear day, such as is seldom seen here at this season. But there is nothing in a day. I feel no more desire to keep any day holy than any other. I feel no desire to keep any day holy, but I do desire to keep myself pure and holy—as Christ was pure and holy. I wish to walk in his steps—to have his spirit—to love as he loved—to forgive as he forgave—to die as he died—and then I care not for days and places and ordinances being kept holy.

God bless you! I have been in Faneuil Hall these few days past.

H. C. WRIGHT.

THE LIBERATOR.

FRIEND GARRISON:

I have long been wishing to give, through your paper, my opinion of the Liberator; and I know of no better time than the present, especially when some seem to be so frightened, of late. But my pen is inadequate to express the feelings of my heart. The Liberator is my sweetest companion; and when it comes to me weekly, it is like bread to the hungry soul. I would wish it to come twice as often. I have not been shocked at any thing it has published, nor do I expect to be; and if it were to refuse to publish any article, however startling it might be, I should begin to fear that its editor was getting into the track of some of his neighbors. I like the Liberator for its impartiality and fairness—I like it for its uncompromising hostility to slavery, and for its fearless utterance of the truth, whether men will hear or forbear. I like it for its glorious non-resistance principles. I would not give it up, if it cost me ten dollars a year. I had taken a religious paper for many years, until I became sick of what I read in its pages—half filled up with such useless trash as infant baptism or infant damnation, and the like. I first subscribed for the Liberator for six months, being repeatedly told by many professing Christians, that its editor was an infidel; and it is this infidelity I like—and I wish it with all my heart and purse, God speed. After I had had it but a short time, I liked it so well that I paid for it two years in advance, and have got one subscriber beside; and I wish all its subscribers would get an additional one before another month. I most earnestly hope they will try to get it read by thousands more than it is. I would not give one copy which I have in my desk, (and it is most worn out, too, by being read over so many times,) for all the papers I have taken in my life. If you can find room, please re-publish Henry C. Wright's letter, of Oct. 3, 1845. It is worth more than all the tracts in Cornwall, and contains more of practical religion than all the orthodox sermons I have heard in my life.

Yours for the truth,

A SUBSCRIBER.

FREEDOM OF THE PRESS.

BLACKSTONE, (Mass.) Feb. 3, 1846.

MR. GARRISON:

For many years I have been a reader, and sometimes a payer of the Liberator; but think it has never come in my name, having been only a half payer. Its freedom has not only pleased, but greatly surprised me; its columns being filled, frequently, with what was designed to injure it, and that without editorial comment. Poverty is my only excuse for not giving the paper my constant support. Seeing the excitement C. B. Starnes has occasioned, in doubting the right of the Creator to take life, it has given me a new idea. My own opinion is with Mr. Starnes. To me, however, it is plain, that our earth is governed by general laws, which are never violated with impunity. Burnt fingers always smart; persons in water (unable to swim) always drown, &c. &c. On this theory we may say, that the Deity never takes life. Life is closed by a general law of nature, whether in old age or infancy. I have been pained at funerals, &c., to hear grave ministers convey an idea to the mourning friends, that God was the cause of their severe affliction; quoting scripture in proof—"The Lord gave, and the Lord hath taken away," &c.; but they never said the fact of nature "was being violated." They seem never to have read Combe on the Constitution of Man, a work of the most plain common sense, that ought to be in every reader's hands. If your liberality as an editor is likely to lose you subscribers, others, like myself, somewhat relieved from sectarian thralldom, (though poor,) must step in their places. I send five dollars, expecting to find some others like minded, and hope to gain for you more subscribers; but I send this, without writing to you what I can do.

Most respectfully yours,

While you publish a Free Paper,

ABEL WILDER.

[In addition to the above gratifying letter, we have received another from Weymouth, enclosing the name of an industrious female as a new subscriber for the same journal expressed in the letter from Blackstone.]—Ed. Lib.

THE IDEA OF A CHRISTIAN CHURCH.

Extract from Theo. Parker's Installation Discourse.

Do you not see, that if a man have a new truth, it must be reformatory, and so create an outcry? It will seem destructive as the farmer's plough; like that it is so to tears and thistles, but the herald of the harvest none the less. In this way a Christian church should be a Society for promoting truth and ideas. If it would lead, it must stand high. That is not all; it should be a society for the promotion of good works. We are all beneath our ideas, and therefore sinners before God. Yet He gives us the rain, the snow, and the sun. It falls on me as well as on the field of my neighbor, who is a far juster man. How can we better repeat, cast our own sins behind us, outgrow and forget them; than by helping others to work out their salvation? We are all brothers before God. Mutually needful we must be; mutually helpful we should be. Here are the ignorant that ask our instruction—not with words only, but with the prayer of their darkness, far more suppliant than speech. I never see an ignorant man younger than myself, without a feeling of self-compassion. For I ask: What have I to do to suffer him to grow up in nakedness of mind? Every man, born in New England, who does not share the culture of this age, is a reproach to more than himself, and will at last actively curse those who began by deserting him.—The Christian church should lead the movement for the public education of the people.

Here are the needy, who do not so much yearn for bread, as for our cloth, as they ask also our sympathy, respect and counsel; that you assist them to help themselves; that they may have gold won by their industry, not begged out of your benevolence. It is justice more than charity they ask. Every beggar, every pauper, is a reproach to us, and condemns our civilization. For how can it come to pass, that in a land of abundance, here are men, for no fault of their own, born into want, living in want, and dying of want? And that while we pretend to a religion which says all men are brothers! There is a horrid wrong somewhere.

Here, too, are the drunkard, the criminal, the abandoned person—sometimes the foe of society, but for others the victims of society. Whence come the tenants of our almshouses, jails—the victims of vice in all our towns? Why, from the lowest rank of the people;—from the poorest and most ignorant! Say rather from the most neglected—and the public sin is confessed, and the remedy hinted at. What have the strong been doing all this while, that the weak have come to such a state? Let them answer for themselves.

Now, for all these, ought a Christian church to toil. It should be a church of good works—it is a church of good faith, it will be so. Does not Christianity say, THE STRONG SHOULD HELP THE WEAK? Does not that mean something? It once did. Once the Christian faith faded out from those words, once the church was no longer a church, but a mere assembly of men and women with scarce more than the stature of men and women; boys and girls growing up in ignorance and the low civilization which comes thereof, the barbarians of Boston. Their character will one day be a blot and a curse to the nation. It is time to turn back. Look at the streets of your own Boston! See the ignorant—men and women with scarce more than the stature of men and women; boys and girls growing up in ignorance and the low civilization which comes thereof, the barbarians of Boston. Their character will one day be a blot and a curse to the nation. It is time to turn back. Look at the streets of your own Boston! 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